

Margaret Rhasoda Varga

**The ten cosmic powers
(Mahavidyas)**

(brief summary)

The ten cosmic powers (Mahavidyas)

Introduction

In the following, I will present the ten highest feminine powers of the Absolute (God) using Hindu tantric teachings and how they relate to Buddhist, Taoist and Christian teachings. The feminine principle is the embodiment of force, and the mover of power is the masculine principle. The two are essentially one. I have used the books of enlightened yogis, Hindu, Buddhist, Taoist and Christian scriptures, and my own inner experiences to compile the following.

The texts of the mantras, the colors of the yantras, the interpretations of the yantras, and the alignments of the philosophical paths are my own meditative creations and insights. Those who use the mantras and yantras I have published with understanding and living through, have a chance to invoke the grace of the goddesses and the use of their powers. Each aspect has a sound or series of sounds associated with it, which are not described here. When the connection is established between the goddess and the practitioner, the sound-mantra is involuntarily sounded within, confirming the existence of the connection.

Although my detailed teachings are available to students of the UCC yoga school, those which are presented here even in this form provide a practical guide to understanding the world around us and within it, ourselves.

The Absolute (God) is a transcendental being. The Absolute becomes a creator by its inner self-movement. Time is born at the first moment of creation. Time becomes infinite as a series of finite intervals (past, present, future). The function of time, therefore, is to dissect the infinite, thereby making it perceptible to created beings. However, the moment time is fragmented, the notion of passing is born, since the end of a period means its termination. Completion is always the beginning of something else. Intelligent beings living in time, identify passing away with death. Death is the end of a phase of life, not an annihilation, but a change of form. Created forms cannot be eternal, because these would hinder the process of self-discovery; for a new experience a new form is necessary. Therefore, as the creation unfolds, newer and newer forms are created, and other rigid forms disappear. In the created worlds (samsara), only continuous change of form can give the created beings the experience of immortality, and only through eternal change of experience can they gain insight into the infinite.

KALI Mahavidya



Mantra:

Aum, Amen, Aum!

Oh, Supreme Goddess of Time-Power, I beseech Thee!

Your mercy dispel the darkness in my heart, it let me free!

With your power, deliver me from the fear of death!

With your blessing, uplift me to eternal life from the depth!

Aum, Amen, Aum!

Interpretation of the Yantra:

The outermost line of the yantra symbolizes detachment from the infinite. The branches indicate the continuation of infinity. The creation always takes place in a particular delimited Unity of the Absolute. The outermost line therefore delimits the Unity. The outermost circle symbolizes the

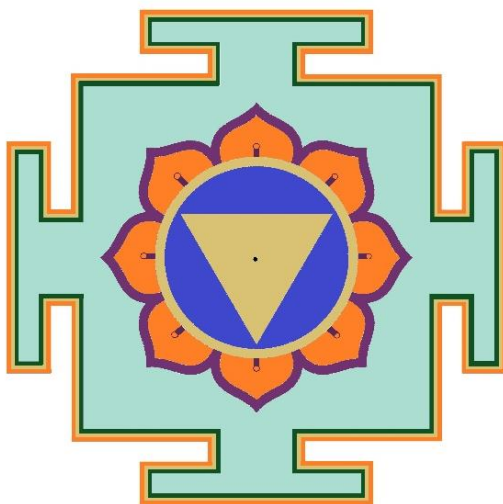
uncreated (transcendental world) within the Unity, within which creation takes place. Moving inwards, the petals represent the flowering and life-giving of creation. The three circles represent the three created worlds, the five nested triangles represent the five elements, the five senses, the five objects of the senses, and the five organs of action. The innermost triangle is the mind. They together represent the field of action

in which experience takes place. The upward triangles indicate that the activities that take place in the field of action must be sublimated by concentration. In other words, they must be purified, offered to God. When we pray, we form an upward triangle with our hands.

KALI cosmic power (goddess) is the time itself. However, since created beings fear impermanence most of all, they identify it with death. From any aspect of God, everyone invokes first the experience that they fear most. After his/her fears have passed, only then he/she has the chance to experience that which he/she most desires. And he/she can fulfil his/her desires when he/she has given them up, and attain oneness with Him (God) when he/she has surrendered himself/herself completely to Him.

Personal experiences with KALI therefore always begin with the confrontation with death. This can happen on the material plane, in a dream, in meditation, or all of these. In my dream I was standing in a huge square which was with full of people. Suddenly I became aware of frightened people shouting and running across the square. *"Run away, death is coming!"* The people locked themselves in their houses, closed the doors and windows, pulled down the blinds. I remained alone in the square. Death arrived, we were face to face. *"What do you want?"* I asked. *"Nothing from you. Let me go, because I'm taking someone with me today."* I stepped out of the way. After all, no one can be saved from oneself.

Identification with KALI is a deep-rooted desire in me. For example, if I were attacked, I would immediately go into KALI and with one move I could send the person to the other world, even though I don't practice martial arts. Perhaps it is precisely because I know this that I do not create such a situation for myself. Sometimes I have a desire to leave this plane, and I ask Her to withdraw my manifestation of who I am now. The answer is nothing. They won't even let me die. Since I no longer desire a next life, I always ask not to be born again. I know that according to the prophecy of Hindu (and Christian) scriptures, the Supreme Person will be born as KALKI and destroy the material creation. Meditating on this, I felt a longing to participate in this. With the same devotion that I have to destroying darkness, ignorance and evil within myself, I would be able to do the same to others on a universal scale, joining KALKI. So be it, I thought. *"Lord, if you come to destroy the world, bring me! I will gladly participate as Your power!"* But there is still a long time to go before then, and I can change my mind a hundred times, whether I would rather join the creating or the sustaining aspect?



TARA Mahavidya

Mantra:

Aum Amen Aum!
Oh, Supreme Word, eternal source!
Be for me a boat of recourse!
Transmit to me the blessing of the Supreme!
Guide my path as a shining star beam!
Reveal to me the fountain of consciousness,
that through you I may reach the completeness!
Aum Amen Aum!

Interpretation of the Yantra:

Since there is the only difference from the previous one within the petals, this is the only described here. The single circle represents the supreme created world through which the outpouring of divine grace takes place. The golden triangle pointing downwards is divine grace itself, which is like a cornucopia, overflowing with all good things. In its surrounding there is the blue environment of the ocean of the subconscious and the superconscious, through which the traveler must cross to return to his/her creator. The downward pointing, receiving triangle also represents the boat to sail across the ocean.

The beginning of creation is preceded by a vibration. This happens when the Absolute, which is impersonal, designates a part of itself, a creative Unity. Then He becomes a person who can say to Himself "I am". This delimitation is done by the Aum sound with a content of thought "I am who I am". The power that personifies the Aum sound vibration is TARA. For Moses, God manifested Himself as "I am who I am". The Aum sound is constantly audible in the Universe, permeating all its levels. This word contains all information, it carries in itself the full consciousness. The Aum sound is therefore a guiding principle that leads back to the origin, and the all necessary knowledge is present in it. Whoever wants to realize TARA perfectly must serve the Supreme Truth with every word.

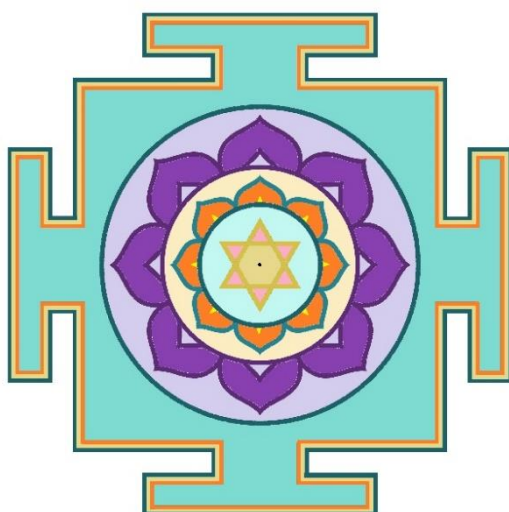
The goddess Tara is known in both Buddhism and Hinduism, and her many aspects are differentiated according to local traditions. Her most common role is to help beings to find their way back to the source. TARA can perform this function in a variety of ways, including breaking down ignorance, revealing the source of knowledge, and bringing together scattered vibrations. Created beings can call upon TARA to help them solve any problem that arises during their wanderings in the field of action. She is the divine light, the guiding star. She was the Star of Bethlehem, which astronomers and religious scholars have tried in vain to identify to this day. She was the light of TARA that led the three Eastern sage (a Persian, a Tibetan and an Indian magician) to the birthplace of Jesus (to the source of knowledge leading to God!).

In Buddhism, the mantra "Aum tare tuttara ture swaha" is used to invoke her. Its rough translation is: Oh, Tara, I ask for your blessings and protection for my fast spiritual progress.

In Christianity, the Angels correspond to the role of Tara. According to the Christian scriptures, they are the first created beings and God has entrusted them with the ministry of human beings, which means that they are called to help you return home. TARA performs this task by dividing into countless entities, and these beings of light (or powers) pervade the whole of created world. They connect created beings to each other, to their creator, as their evolution requires. In another paper, I explained that the Angels are Visnu-tattvas, directly descended from the Supreme Creator, and some Hindu scriptural commentators erroneously identify them with the apsaras (i.e. fairies).

Having begun my spiritual journey with meditations with Angels more than two decades ago, I have had many experiences of various aspects of TARA. Angelic communications and Angelic experiences are also a possibility to get close to the Supreme Mother God of which they are the part. I also used the Buddhist TARA mantra on a daily basis for nearly half year. When I came to know the TARA personality of Hinduism, I summarized in one picture all of my experiences that is, the origin of these powers is one. TARA and the totality of Angelic entities are one and the same!

The personality of TARA is very close to me. I am inclined to help anyone unconditionally, if it helps their development, but only then and only in that direction. If someone's progress is aided by illness, suffering or death, I leave them in their state. TARA is the outpouring of the unmerited grace of the Creator God, of which I am one of the channels. A good deed, however, is not a good deed according to human judgment. My actions do not arise from human motives, but from that because I am "playing human" in the world of men.



BHUVANESWARI Mahavidya

Mantra:

Aum Amen Aum!

Oh, mother of gods, source of supreme knowing;

active nature, maya the illusion sustaining!

Eternal consciousness, all-pervading existence;

You are the space, the creation's limiting distance.

Without Thy force the animates remain formless.

You give the names, the gift of self-awareness.

Aum Amen Aum!

Interpretation of Yantra:

The three circles symbolize the three created worlds, as they are separate from each other, but at the same time embedded in each other. Each world is an expanse of the Supreme Creator, but in an increasingly narrowed, limited form. The lowest created world will be able to return to the Source when the unity of the microcosm and the macrocosm (unity-consciousness) is established in the consciousness of created beings. It is symbolized by the two overlapping triangles, thus forming a regular hexagon. The means to develop this is the love for all living beings (pink) and awareness of the divine self (Atman) (gold).

At the moment of creation, the time principle (Kali) is born, which measures eternity in time. At the same time, the creative light emanates from the Source and creates space, the Akasha. For the area illuminated by the creative light becomes the space itself, which accommodates the creation and thus limits the outflow of light. This all-inclusive existence, as a principle of space, is the goddess BHUVANESWARI. Space, which is also a limit, allows the world of names and forms to emerge. Space, with creation in it, is an extension of the Creator's own perception about Himself. Namely the creation is the self-knowledge process of the Creator. Hence BHUVANESWARI is the Source of Supreme Knowledge, for in her the Creator recognizes Himself, through her the supreme created world is brought into being.

The beings (demigods) of the supreme created world continue the creation, creating another world in space. For them, BHUVANESWARI is the sustaining, nourishing power, hence she is also called the mother of the gods (demigods). The world created by the demigods is therefore the second level. The beings created by the demigods (the ancestors of humans) continue the creation, which finally crystallizes into material form (third level). The Hindu and Tantric interpretation of the three worlds of creation is fully in line with the Genesis of Moses, as I have shown in my paper on the interpretation of the first seven days of creation (The Art of Living Life I). BHUVANESWARI receives, sustains, separates and at the same time connects the created worlds. Furthermore, she is Maya since she separates and limits, or the mother who holds in illusion. At the material level of creation, BHUVANESWARI appears as Earth Mother, who provides the stage for our development:

Earth Mother

*The worlds covering Celestial Lover!
Divine Light who formed to Earth Mother!
Extraordinary beauty, hidden upholder...
nourishing maternity, in illusion holder.*

*Our desires attract to Your embracing arms.
Please reveal Your secret mystery for us!
Union with You remakes our dreaming.
Guide Your sons to God from deep sleeping!*
(Margaret Rhasoda Varga: Dimension gate)

She is the active nature, the same as Jin Mother in Taoism:

*"The immortal spirit of the valley,
name is Jin, is a wonderful Lady.
She is the root of sky and earth,
the gateway to the universe...
All-pervading eternity,
unfailing, lively reality."
(Lao-Tzu: Tao Te King, translated by Rhasoda)*

In the form, which is the totality of the natural forces, it appears to us as totally unconscious (Margaret Rhasoda Varga: Dimensional Gate, Meditation with the Spirits of Nature), but as our consciousness rises it reveals more and more of itself until we finally recognize her as the Source of Supreme Knowledge.

Every created being is also a creator and evolves and becomes conscious through his/her creation. This means that we were created in the image of God. We have the capacity to create and through this we

know ourselves (microcosm) and the divine creation of the macrocosm. The essence of our existence in the world is therefore our own process of self-discovery, and for this BHUVANESWARI provides the space, the power, the knowledge, and finally she also pulls back the veil of maya, or illusion, from us.

It is natural, however, that BHUVANESWARI can be recognized and experienced in all elements of nature around us. The lowest level of its realization is the experience of oneness with the material world. We can easily check ourselves to see if we have achieved it, because after such an experience we cannot be left with either disgust or rejection of anything material. It would be worth thinking about this for those who are walking on a spiritual or religious path and reject certain forms of manifestation of the material world. How have BHUVANESWARI been implemented by them? They haven't. Yet this cannot be missed. If this form of the supreme goddess accepts and embraces everything, then there is no god-realization without us doing the same. The Supreme God Mother does not allow anyone to enter the higher worlds who rejects any manifestation of creation. This does not mean that we can be satisfied with our creation, given the present state of the Earth and humanity, but it is unnecessary to be judgmental of ourselves for it. It would be far more effective to acknowledge the facts and begin to make a change. Together with the goddess we can recreate our life space on earth. We can get all the help we need to do this.

TRIPURA BHAIRAVI Mahavidya



Mantra:

Aum Amen Aum!

Oh, focused consciousness, divine fire!

You destroy all impurities and desire.

***You are the energy of ascension's flame,
the resting coiled serpent waiting the aim.***

Aum Amen Aum!

Interpretation of Yantra:

The circle represents both the microcosm and the macrocosm. Within the circle are nine nested triangles pointing downwards. (The ten cosmic forces are actually nine, because two of them are the same, just manifested on

a different level.) The nine triangles also represent the nine gates of the body (two eyes, two ears, two nostrils, mouth, rectum and genitals) that must be controlled for the practice of tapas. The three binding forces of material nature (ignorance, passion, goodness) can combine in nine different ways, which must be purified. When this happens, the dormant potential energy is activated and moves upwards. The point in the middle of the triangle symbolizes the union of Siva-Shakti. The purple is the color of the life force, which becomes brighter and clearer as it moves inwards, and the red chakra petals symbolize the flame of upliftment.

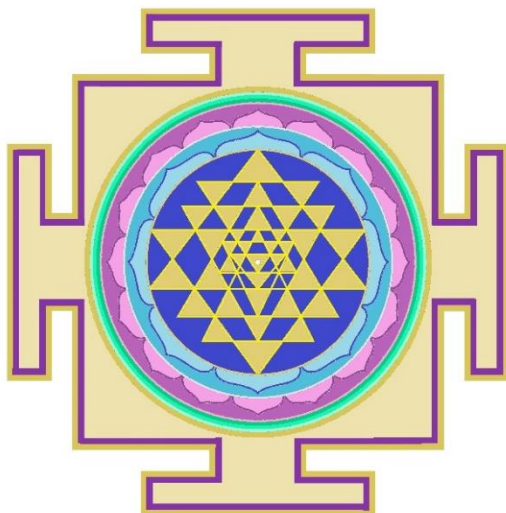
Before creation, three internal forces prevail that eventually lead to the creation. The first is the intention-force effect, which is the primary desire. This is TRIPURA SUNDARI. The second is the separation of the known from the unknown by the setting of a limit, which results in the appearance of the knowledge-force effect, which is BHUVANESWARI. The third is the execution of the intention, the action-force effect, which is TRIPURA BHAIRAVI. In the Absolute these internal forces are in operation; therefore, the same principles prevail in creation at all levels.

What is necessary for the intention to be actually carried out? If the knowledge is there, then only the force has to be concentrated. TRIPURA BHAIRAVI is the potential energy that is already present in the dormant state before the act of creation is carried out, but has not yet unfolded because it is being held back. The state of retention, of concentration, is tapas. It means that the consciousness and the force for the purpose of carrying out a certain intention will be withdrawn from all other activities and will be concentrated. When this dormant potential energy is activated, creation occurs.

The principles that exist in the macrocosm just as prevail in the microcosm. In man, the place where this concentration of consciousness-power effect takes place is the Muladhara (root chakra). Here TRIPURA BHAIRAVI rests, symbolically, as a coiled kundalini snake. The capacity for creation is present in every human being, but the channels for concentrating and raising the power are closed. How does a creation process take place? First the intention is born: 'This is my intention because this is what I desire' The second step is to acquire the information, knowledge, tools, etc. necessary to carry out the intention. "I will carry out my intention using this knowledge, tools, etc." This is followed by action. If one does not focus on the task, but scatters one's energies, then one's creation will be performed slowly or not at all. Tapas is commonly understood as renunciation in yoga practice. But it means much more than that. If we merely renounce things, we have missed the point. There must always be an underlying motive behind the renunciation, an intention, a desire that we want to fulfil, and in return, we renounce things. If the desire behind the renunciation, the reason for which the renunciation is done, is not intense enough, then there is not enough driving force and the renunciation will not succeed. Furthermore, our tapas must include a concentration of consciousness-power. Without these, the renunciation is, so to speak, superfluous, because it will not lead to results.

Nevertheless, TRIPURA BHAIRAVI is usually presented as terrible and frightening. For this dormant potential energy is nothing but the flame of ascension, the desire in every conscious being to connect with its origin. If this desire does not burn in one, TRIPURA BHAIRAVI will be terrible for him/her. Namely he/she attains through suffering and fear to that purification that the inherent desire appears in him/her. So, TRIPURA BHAIRAVI makes the path easier for those who seek return, but makes it tormenting for those who do not follow her guidance.

TRIPURA SUNDARI Mahavidya



Mantra:

Aum Amen Aum!
Oh, Goddess of love, beauty and grace!
The light of your knowledge is the sun's face.
The fire is the power of your actions.
The moon is your love's reflections.
You are the inherent measure of divine intention.
The bliss of existence, guide me to your dimension!
Aum Amen Aum!

Interpretation of the Yantra:

The yantra encompasses all the cosmic forces (except the last four) by uniting them, since they are in fact one with each other and their opposite pole, the male aspect. The three circles basically define three created worlds. Outside of the largest circle (outermost, forth circle) is the non-created, transcendental world, which is boundless but limits itself for the purpose of creation, becoming a Creator-Unity. The largest circle (inside the forth one), which delimits the Unity, is three-layered. The transcendental realm and the created worlds are significantly different, so the transition between them has three-level transition. The difference is that in all created worlds, even the highest, the duality is present, whereas in the uncreated world there is complete unity. The innermost circle symbolizes the lowest created world, the world of human beings. This is the microcosm. In this microcosm, the entire macrocosm is represented, represented here by the triangles pointing up and down. We can count six blue triangles pointing downwards and the same number of red triangles pointing upwards. These represent the energy bodies of man (physical, etheric, astral, mental, causal, buddhi bodies). Each body, even the subtlest buddhi, has the property of duality. We must bring the downward and upward triangles into harmony with each other, which we can do by experiencing and then understanding the essence and necessity of duality. The seventh downward triangle (in gold) symbolizes Atman, which already carries the qualities of Oneness and

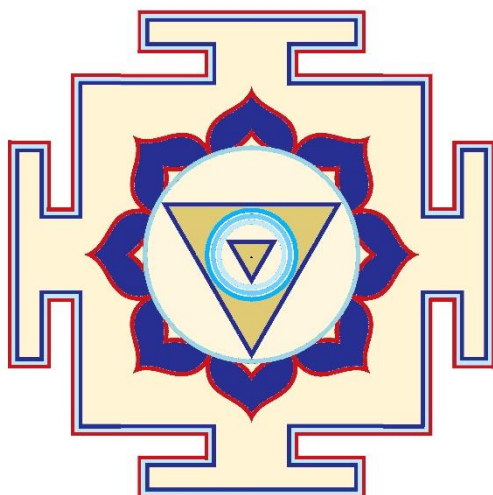
therefore it is unparalleled. In the center of the triangles is a dot, which in cross section represents the hair-thin energy conduit that connects the Muladhara (root chakra) to the Sahasrara, in which TRIPURA SUNDARI is enthroned. The soul spark (Atman) moves along this energy conduit at the moment of physical death, and if the nine gates of the body (see later) are closed, it leaves through the crown chakra (Ialta chakra), or in the case of a still higher realization, the Sahasrara, and attains the desired realization of God. If, on the other hand, the nine gates of the body are open, which is common in ordinary people, the soul spark leaves the physical body through one of the body orifices and returns to the cycle of existence.

Creation is motivated by God's primary desire for self-knowledge. This primary desire is a starting pulsation from a single point. The single point is separated into three points (the Trinity), from this triangle flows out the creation. The means of self-knowledge are analysis, breaking down into parts, and knowing the parts separately, and then synthesis, putting the parts already known back together again. The driving force of creation is love. Love is the overflow of divine delight, the basic salvation what is present everywhere. For God this is the basic state. God therefore loves Himself and every part of Himself. In its pristine state, all beings feel the same way about God and themselves. When full-loved delight creates herself into form, it expresses herself as beauty. The inherent measure of divine intention (desire) is TRIPURA SUNDARI, the goddess of love, grace and beauty. The symbols of the goddess are the Sun, which is the light of knowledge, the fire, which is the power of action, and the Moon, which is the expression of love as the pleasure of existence. TRIPURA SUNDARI inheres in the three worlds, in the three states (waking, sleep, deep sleep), in the three powers (will, knowledge, action), and in all the trinity (e.g., action, doer, and result of action, etc.). She descends into all the trinity, oversees and embraces all the trinity. She is the feminine side of the Trinity - from which creation is manifested - i.e. the Holy Spirit (Holy Ghost). With her the masculine and filial aspects are in complete unity. Therefore, can say Jesus, who in Christianity has most perfectly realized TRIPURA SUNDARI: "I am the way, the truth and the life, no one can come to the Father but by me." Jesus' point is clear: it is through the Holy Spirit that we can go back to the Father! (This idea of Jesus is misinterpreted by those who proclaim that it is only through Christianity or Jesus that we can come back to the Creator.)

My encounter with the Goddess was by the grace of my Master, and I recorded it in my "Journey to the Planet Earth" (The Art of Living Life I). The grace of the Goddess is won by total surrender to her and all she represents. Artists, for example, can form an image of her by immersion in creation, in aesthetic enjoyment, and the cultivators of science by immersion in the study of natural phenomena and laws, by the recognition of the harmony and order inherent in nature. But anybody can experience an aspect of it by meditating with the mind turned off and recognizing the beauty and harmony inherent in all that exists. I myself, in my scientific research, have often marveled at the infinite wisdom of nature and existence, and have derived aesthetic pleasure from the way in which matter, in its ever higher forms of organization, is finally transformed into life. This alchemical approach was that enabled me to come so close to the mysteries of creation, initially without a belief in God, that I became a believer and then a knower.

But it does not take a special ability to enter into the grace of the goddess. It is enough to experience the pleasure of existence, both above and below. I knew a homeless man who begged at a red light at an intersection where I often stopped. He was always cheerful, he had a kind word for everyone, a smile, he cheered people up. He sent kisses and compliments to women. He did this regardless of whether he had received anything. Thanks to his approach to life, the time came when he no longer needed to beg. His place was taken by another homeless man, who begged with a painful face and hardly got anything. Then I realized that the former beggar was happy and people were giving to him because they wished the same happiness! Happiness is a primordial state of human and it is independent of all circumstances.

CHINNAMASTA Mahavidya



Mantra:

Aum Amen Aum!
Oh, electric force in creation of Oneness!
You are the excellent master of senses!
Goddess of the unity of sound and light.
By your grace, provide me purified mind.
Aum Amen Aum!

Interpretation of the Yantra:

The outer circle with the petals is the created world embedded in the transcendental world. The outer, downward pointing large triangle is the Over-soul (Paramatma or Holy Spirit), which permeates and animates

the created world (macrocosm) with its love, energy, knowledge, grace. In this macrocosm is embedded the individual soul (small triangle), which is of one essence with the Over-soul. The individual soul is projected into the microcosm, and with three spiritual knots - symbolized by the three circles - separating itself from the Over-soul. The three spiritual knots (Brahma, Vishnu, Rudra granthis) are individually complex too. With the gradual opening of the spiritual knots, the kundalini energy begins to rise. When the spiritual knots are released, the circles separating the two triangles disappear and the two triangles become one. The individual soul dissolves into Paramatma (Holy Spirit).

Creation is described by tantrics in exactly the same way as astronomers describe the "Big Bang". (Here we are talking about analogous processes, the Big Bang observed in the material world has its spiritual counterpart.) This creative force is so fierce that the created world almost breaks off from the Creator. Created beings need separation to experience independent existence, so they must be pushed out of Oneness, just as the umbilical cord of a newborn baby must be cut in order for it to live an independent life. This power effect of light and sound is the goddess CHINNAMASTA. This power represents the fearless hitting power of the Supreme Creator.

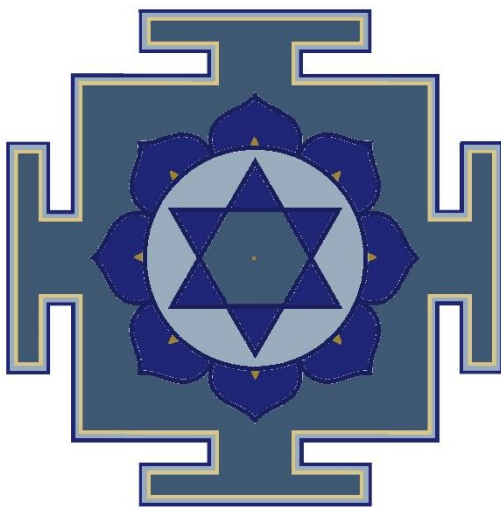
CHINNAMASTA, as electric energy permeates all created worlds, she is the motivating force of creation. In the demigod worlds, she corresponds to the power of Indra (King of Heaven, controlling demigod, lord of thunder and lightning). CHINNAMASTA penetrates into all living beings and flows through the nadis (energy conduits) to vitalize the physical body.

At the microcosmic level, she corresponds to the energy flowing in the susumna nadi (the central energy conduit in the etheric body). Her center is located in the ajna (forehead) chakra. CHINNAMASTA is considered to be the sense behind the senses or the regulator of the senses, also responsible for will power and clairvoyance. Since the senses are controlled by the mind at the level of the material body, CHINNAMASTA is considered to be the controller of the mind. CHINNAMASTA guarantees her devotees complete mastery over the sexual and other senses and becoming the master of the senses. For this reason, the grace of the goddess is particularly important for practitioners of tantric love. Controlling the mind means that the mind must be completely switched off, emptied, enabled to concentrate on one thing, the object of contemplation, in order to attain higher realization.

My personal experience of CHINNAMASTA began at the time when the kundalini force was running up and down in me uncontrollably, smashing and crushing everything in its path. This is the reason that CHINNAMASTA is regarded as terrible in some descriptions. One summer day I was caught in a local downpour just as I got off the bus. I was the only living being in the whole street. Lightnings struck over my head, followed immediately by thunder. Generally, I love the summer thunderstorm, but on this occasion, I had to experience complete helplessness in the storm of the elements. I made my way towards our house in sandals and a summer dress. The sudden mass of water rushed down the street, ice-cold torrents of rain fell on my neck. After a huge thunder, the thought almost burst into my mind, "We didn't send you to Earth

to play games!" I had the feeling I was about to be beaten to death like a bad child at that very moment. Yes, I was just playing with the kundalini at that time, not bothering to develop something with it. Then I made a special hand gesture of homage to the Lord of the elements and asked him to spare my life. The storm suddenly changed direction, the rain became lukewarm, and finally, with a last flash of lightning and thunder, it began to move away. When I arrived home, I was greeted by total darkness. This last thunder struck into our house. The house and its electrical system were protected by a built-in contact breaker relay, so only a four-inch piece of wire had to be replaced. This gave me the idea for a form of control of the kundalini energy, which then saved my life on several occasions. I later found out that in a previous life I had undergone a God-realization experiment that could have ended successfully if I had known the cosmic forces, including the goddess CHINNAMASTA. That is why I feel to be important to publish the teaching about Mahavidyas.

DHUMAVATI Mahavidya



Mantra:

Aum Amen Aum!
Unmanifested, motionless primordial state,
who is waiting the sleeping Creator to awake!
Carrier of primordial germs in the shiny lap of darkness,
Provide me consciousness instead of unawareness!
Aum Amen Aum!

Interpretation of the Yantra:

In the pre-creation state, everything is covered by darkness. The light (consciousness) is fixed at a single point (the golden point in the center of the yantra). Outside this center, the potential forms of creation (petals) are present as possibilities (seeds), but because they are covered by darkness, they are unmanifested. This state is a kind of perfection, since in it everything and the opposite of everything is present in unity (triangles pointing up and down). As the light start to emanate from the center, everything comes alive, becomes perceptible.

DHUMAVATI is the first, preceding state of everything before creation. She is one of the forms of the Absolute in which all consciousness, force and energy, in short, all perceptible existence, is withdrawn to a single point. She is called non-existence in the sense that she is an unmanifested primordial state. However, everything is present in her as potential existence, much like a plant in a seed. This is how Lao Tzu describes the DHUMAVATI form of the Absolute:

*"Non-existence is actually an emptiness,
 where the primordial silence is motionless.
 In it is the unmanifested completeness,
 and things are in state of unconsciousness."*

(Lao-Tzu: Tao Te King; translated by Rhasoda)

In this state of the Absolute, the opposite qualities are paired, neutralizing each other. This balance of pairs of opposites makes it impossible to experience them. Creation comes into being in order that the separation of the pairs of opposites may make it possible to know them in their separate forms. In some places the Absolute becomes the Creator-Unity and generates the created worlds. Through the processing of the experiences of the created worlds, with the participation of the creatures who have attained Oneness, the Transcendental world is formed, which is eternal, constantly in motion, but unchanging in essence. In this sense, the process of God's evolution is that from the unformed mass of information of the Absolute becomes to the Transcendental Essence, which is achieved by an inner transubstantiation. The

means of this process is the creation, which is the extension of perception for the purpose of self-knowledge, and its withdrawal once that knowledge has been gained.

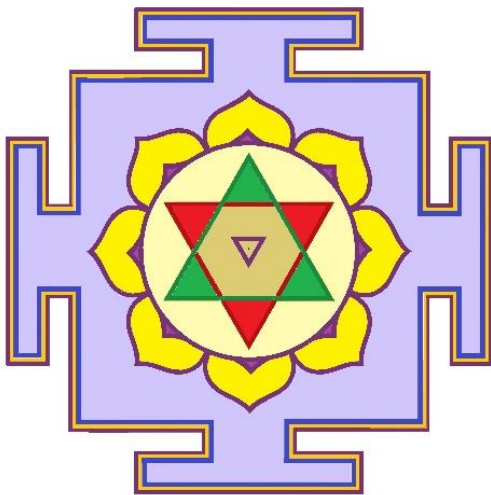
For every female principle belongs a male principle, as an incarnation of God. The woman is the force, and the man is the mover and controller of the force. These correspondences require further consideration. DHUMAVATI is the only one described by tantrics as a widow, and is assigned the dormant (non-creative) state of the male principle. Tantrics draw this conclusion from the study of Hindu scriptures. However, from a comparison of the Buddhist and Hindu scriptures, it can be concluded that the companion of DHUMAVATI is Lord Buddha. Buddha was the only divine incarnation who returned to non-existence, that is, to the unmanifested primordial state, as a seed of light. DHUMAVATI is therefore the carrier of darkness, unconsciousness, non-manifestation, the future germ of creation, and its opposite counterpart is the Light which has withdrawn its expansion from all manifestation and is absorbed in Himself. All the states and actions of unconsciousness correspond perfectly to the same states and actions of pure super-consciousness on the divine plane, but instead of the original light of consciousness, then unconscious darkness directs.

On the microcosmic level, DHUMAVATI represents the unconscious part of the mind, all that we do not know about ourselves. She is the carrier of our karma germs, the seeds of desire and fear that have not yet sprouted, and thus the motivator of our next incarnations. Our task is to form our conscious part into unity, to know our unconscious part, and then to extend the conscious part over the unconscious one and bring it under control. Such a journey into the world of the unconscious is described in my poem below. In the darkness, the karma germs are present, barely recognizable, and when they are illuminated by light, they take form, become conscious. This process of awareness leads to their recognition.

There are many ways to know the unconscious, from meditation to self-observation. Among others, all divination systems depend on the activation of the subconscious. Karma germs are present in our minds as inactive programs on the computer. We go to a fortune teller who tells us a few cryptic sentences about the future. Now let's look at an example of how it works. For example, the prediction is "*You won't stay long in the place you are now.*" The mysterious sentence is not understood by the mind. So, it turns on an interpretive, searching mind-program, which goes through all our desires and fears (like karma germs). What it finds, it attaches to the sentence. For example, we've wanted to move out of our apartment for a long time, but we haven't taken any action yet. Now the predicted sentence clicks on this desire program and triggers it. Regardless of whether we are able to fulfill it, the desire has become conscious. Suppose the mind has not found such a desire program. Then it waits to attach the predicted sentence to a future affirming event. We go to work and there the boss reprimands us. Oops, the mind has found something! A fear of losing the job. It attaches a prophecy to it, and if we are not conscious enough, the prophecy is fulfilled and we lose our job. The prophecy for a truly conscious person would only mean that you would soon get up from the chair where you had prophesied to yourself. So, getting to know DHUMAVATI, the subconscious, is important for those who want to avoid unnecessary circles in their lives and become more conscious.

The realization of TRIPURA SUNDARI does not include the realization of DHUMAVATI. The latter is a separate path that leads to a form of a realization in itself or is part of a next level of realization. With DHUMAVATI, we can transform dullness into ecstasy, sleep into samadhi, inertia into quiet stillness.

BAGALAMUKHI Mahavidya



Mantra:

Aum Amen Aum!
Oh, goddess, ruler of primal elements!
You are who stop the cosmic events.
You have suppressing, deflecting might;
Please, give me complete mastery of mind!
Aum Amen Aum!

Interpretation of the Yantra:

When the golden divine light flows down into creation, it appears in a limited form as yellow color. Yellow suppresses the light and brilliance of other colors. The color yellow is a symbol of the thinking mind, which prevents intuition and

inspiration from higher consciousness. The latter are usually depicted with the color purple as inspired and transfixed states. The symbol of the micro- and macrocosm is the two nested triangles within the circle. The divine giving triangle is green, so free, but still appears as red (large receiving triangle), i.e. forbidden, for a person with materialistic thinking. In the innermost essence of our being, however, the intuitive knowledge (inner small receiving triangle) is present, which is surrounded by golden light. In other words, the limitation occurs only at the outermost level by the mind, as soon as we give up the limitations of the mind, the divine intuition supports us both externally and internally and the limitations disappear.

BAGALAMUKHI is the force in the macrocosm that stops the movement of creation, prevents all activity. The creative energy can create lasting forms in this way, thereby it creates lifespan for the existing ones. If this inhibiting force did not come into operation, then the whole creation would be a continuous vortex, the living beings would be so short-lived that they would not be able to gain an independent existence and unfold. However, the created states and forms are definitely temporary, as the power of BAGALAMUKHI only stops the movement of forces for a while. Therefore, it is legal that the created states and forms are only the results of temporary balances, which are swept away by the more powerful movement that occurs after the suppression.

The same effect prevails at the level of the microcosm. BAGALAMUKHI brings a sudden stop to events. BAGALAMUKHI prevents e.g. the debate partner's speech, but not forever. She holds back at a critical moment and then allows the speech to continue freely when there are no consequences. While DHUMAVATI is the motionless unconsciousness, BAGALAMUKHI is the motionless awareness. While TRIPURA BHAIRAVI is the awareness that concentrates on motionless at the onset of an effect, BAGALAMUKHI is the suppression of the effect once it has begun. She is an intermediate immobility between the two states of effect. TRIPURA SUNDARI's implementation does not include BAGALAMUKHI's realization. This is a separate task.

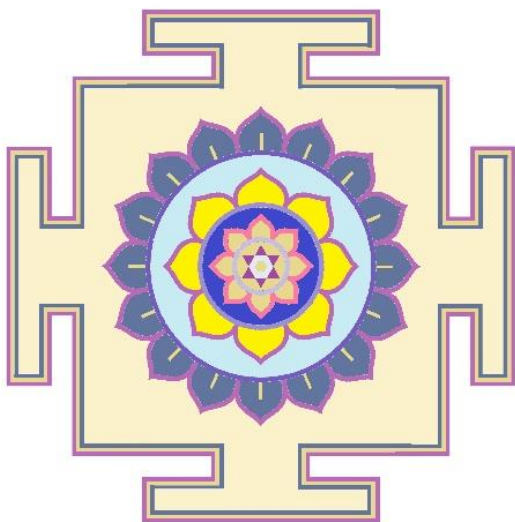
BAGALAMUKHI's help in yoga can also be sought for the conscious cessation of exhalation or inhalation. Regular practice makes the yogi the master of natural forces. Also, BAGALAMUKHI is responsible for stopping the mind and thinking. Therefore, this is one of the most important personal experiences of the practitioner about BAGALAMUKHI. If the mind is turned off, then the flow of divine intuition is unimpeded. (In what follows, I will call the divine intuitive thought a thought, and the thought resulting from the operation of the mind a mind-thought.) Mind-thoughts are inherently external origin because the mind acts like a transceiver. Through the forehead chakra, you perceive the collective mental-causal field, which is like a primordial soup, it contains everything that people have thought up to that point. At the same time, mind-thoughts can also be created by combining information that has already been entered.

There are several levels of thought stopping. At the first level, one still perceives the thought waves, but lets them subside, not paying attention to them. That is, mind-thoughts appear and disappear. Since people do not pay attention to the "chattering" of neurons, they become silent. At the next level, mind-thoughts also appear and disappear, but we do not perceive them. The following technique is used to achieve this. A

person concentrates his/her awareness on the center of the forehead chakra (bindu), which is located inside the brain on the line connecting the spinal cord with the Sahasrara. There is no movement at the center of the chakras, so there will be no perception. The highest level, when mind-thoughts do not even appear, because we have already processed everything inside, and the flow of information from the outside to the inside is stopped while we are in the bindu. This is called in Buddhism the realization of "emptiness" consciousness. The bindu is a single point (the "needle's eye" in Jesus' parable), through which one must be passed at the moment of death. So, it can be seen that without mind control there is no salvation even in Christianity. Because whoever cannot pass through the eye of the needle cannot enter the Kingdom of Heaven. In order to pass through the eye of the needle, at the moment of death, one must concentrate on the desired God-realization; without this, thinking slips away into the direction of desires of the material world.

In order to achieve the consciousness of emptiness, the mind must be kept switched off, and the collective mental-causal plane must be closed, the thought that appears at that time is the divine intuitive thought, the word of the soul or the information from buddhi consciousness. This is a necessary but not sufficient condition for authentic mediumship abilities. The grace of BAGALAMUKHI is required to reach this level. Without it, the medium only feeds on the astral-mental-causal primordial soup and considers the information from these levels to be of divine origin. If, on the other hand, someone surrenders to BAGALAMUKHI's control, his/her life and destiny will follow a path that leads him/her in the direction of God-realization. This is equivalent to experiencing the idea "Lord, Thy will be done" in Christianity, when the mind relinquishes control to divine awareness.

MATANGI Mahavidya



Mantra:

Aum Amen Aum!
Oh, goddess of creative self-expression!
Human talk forms by your suggestion!
You are the word that the heart made,
casted into pure form with your aid.
Aum Amen Aum!

Interpretation of the Yantra:

In the innermost area of the yantra, inside the two nested triangles, is situated the abode of the divine word, symbolized by the golden color, which corresponds to the soul spark in the microcosm. It radiates cosmic tolerance, acceptance, understanding, forgiveness, all symbolized by the silver color. In the color of triangles, purple represents intuition. This is the first level of the outpouring of the creative word. After that, the word descends into creation in three more stages, expressed by the petals in the three layers. The first level is the high Heaven, where the word is still completely pure, represented by the golden color, and is permeated by cosmic love (represented by the pink outlines of the petals). The word flows out into the ocean of cosmic consciousness (dark blue). The next level is the low Heaven (high Eden), where the principle of mind appears, symbolized by the sunny petals framed by the purple color of intuition. The word is then projected into the etheric (life energy) field (light blue). The third level is when the divine word descends into the dark womb (dark lotus petals) framed in purple (intuition). In the material world, the spoken word is projected into the pale-yellow mental field, which is now the human plane of being, where the original meaning of the word fades away, becoming human speech.

Creation begins with the eternal word, as we read in the Bible: "In the beginning was the Word, and the Word was with God, and God was the Word. (John 1.1, 1.3) The word is identified in the Veda with the

definition of Brahman. This has been adopted in the Upanishad, where this definition is used to denote the Supreme Creator Godhead. Later, in the Puranas, the definition was used to denote Brahma, the creator of the material world who is responsible for the first level in the three-level creation.

The word descends from God, the original source, into manifestation in four stages, while preserving itself. The first level, through which it turns to creation, is the High-Heaven, the second is the level of the mind principle (Low-Heaven, causal plane), the third is the level of the all-pervading life-energy field (etheric plane), and finally the fourth is the material world, with our human words. *"And the Word was made flesh, and dwelt among us, full of grace and truth"* (John 1.14). The Bible's definition of Jesus, the Word made flesh, corresponds to the Tantric definition of the goddess MATANGI, who descends from the High-Heaven into a dark womb to reveal the truth. Every female principle can be equated with a male principle, in this sense Jesus is the male equivalent of MATANGI, who descended from High Heaven to bear witness to God.

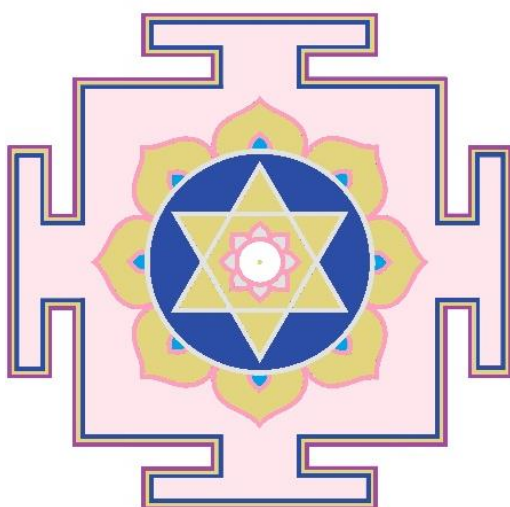
The unmanifest word is TRIPURA BHAIRAVI, the perceptible word is TARA, and the expressed word is MATANGI. So, sounds are physical sounds on the one hand, but behind them lies a much deeper content, that is, the subtle-material conscious power or information, the sound-body of the soul. MATANGI is therefore the goddess of creative expression. The power, when the soul manifests itself through our words, is the word created by the atman in the heart, and is cast into form by the purified mind. The original word, which is pure light, breaks down into colors as it penetrates creation, just as sunlight refracting on drops of water creates a rainbow.

In the microcosm, then, MATANGI bestows upon man the ability of fluid, successful, purified self-expression. While BAGALAMUKHI is the stopping power, MATANGI is the power of expression. The realization of MATANGI means that one must express oneself actively, purely, in the field in which one is active. If he/she is interested in music, it is in music, if in the field of oral expression, it is in the written or spoken language. The realization of MATANGI can be achieved independently of other cosmic forces, but her grace leads to the experience of the presence of TRIPURA SUNDARI. The message of MATANGI, which came to me through the mediation of angels, applies to all:

*"Be as pure as the spring water from the depths of the earth,
then the roar of the sea will be calmed by your words' birth.
Do not turn away from the inner guidance, show the light,
then your writing will be as the diamond's brilliance bright."*

(Margaret Rhasoda Varga: Dimension gate)

KAMALATMIKA Mahavidya



Mantra:

Aum Amen Aum!

Oh, Soul-force rising from the waters!

Beauty, Truth, Consciousness.

Delightfulness of existence.

Divine presence and divine sign.

Flood me with your grace-shine!

Aum Amen Aum!

Interpretation of the Yantra:

The white-petalled lotus flower in the middle is the symbol of pure consciousness. The two nested golden triangles are the manifestation of conscious play, a recognition of harmony in all things. The mind is already fully dissolved in pure existence, symbolized by the silver color of cosmic tolerance and the golden color of God-consciousness. The blue background is the ocean of impersonal cosmic consciousness,

from which personal conscious existence emerges, maintaining a consciousness of oneness. The golden lotus petals surrounded by pink are the outpourings of this consciousness into creation, and its sustainer is the overflowing love and happiness. This cosmic love permeates the whole created world. At this point the reason of all creation is revealed. God creates in order to be loved in turn, so that the feeling expressed by Him and reflecting from existing beings to increase to ecstasy. Entering into the devotional worship of God is the highest tantra and the highest service that immediately elevates the being above the Laws.

In successive creations, the subsets of the Absolute know themselves and attain perfection. The Absolute Himself is perfect, but when it divides Himself into parts, the parts have only partial consciousness, even though they are in connection with the total information field of the Absolute. I would like to illustrate this with an analogy. Imagine that God is an organism composed of cells. Each cell is given the task to develop into a complete organism. Each cell has the complete information about the whole organism, but is not aware of it. Given the suitable conditions, a single cell can develop into a complete organism. Thus the parts gradually become complete. Returning to the creation, the parts of God evolve into fully conscious entities (Vishnu-tattvas, complete parts of God). The realm of beings who have attained such perfection is the transcendental realm, which is uncreated and therefore eternal. In this realm, the Supreme Personality of Godhead (called by innumerable names, Vishnu, Krishna, Savitri) is present, and His associate KAMALATMIKA. When the Supreme Creator generates creation, He becomes present in it as projections (as parts of Himself), but at the same time He preserves Himself in the transcendental realm. God thus always remains Himself, but at the same time enters into creation. The same difference and identity is the case of KAMALATMIKA and TRIPURA SUNDARI. KAMALATMIKA is therefore the counterpart of TRIPURA SUNDARI in the transcendental realm. KAMALATMIKA is identical with TRIPURA SUNDARI in creation, but TRIPURA SUNDARI is not identical with KAMALATMIKA, since the former is a projection of the latter.

KAMALATMIKA is the source of love that connects the creator with the creation, the overflow of happiness and beauty in creation, the full flowering of everything. The supreme consciousness, the basic nectar of sustaining creation, the transcendental flavour in all things, the soul-power inherent in all creative activity. She is the manifested beauty, the perfect attractiveness (who manifested as Mohini, for example, by the Supreme Lord who even led Lord Shiva into illusion). She rose from the ocean of milk when the demigods and demons churn together the ocean of milk to receive the nectar of immortality. The ocean of milk is the ocean of consciousness, and its stirring represents the concentration of consciousness. This means that the demigods and the demons were able to concentrate consciousness only by united force such an extent to summon KAMALATMIKA. The nectar of immortality gives the possibility of entry into the transcendental realm, for only those who have entered it are immortal, for on all other planes of existence there is still present transience and death.

While BAGALAMUKHI stops and suppress things, KAMALATMIKA starts, sets in motion ones. DHUMAVATI is non-existence before creation, KAMALATMIKA is her opposite, absolute conscious existence. She Lakshmi is the divine presence and the measure of the divine sign, also called the goddess of fortune, for she removes both physical and spiritual need, showering her devotees with abundance and wealth. She, as the play of consciousness, symbolizes the bliss of existence, the essential bliss in all things. She is the rejecter and supporter of all existence, which is nothing else but a stream of consciousness. She is also characterized as the Lady of the Lotus who bestows enlightenment.

Her soul-power is contemplated by nature worshippers when they draw pleasure from all the components of nature. Without being attracted or repelled, they recognize the beauty in what seems strange, repulsive or insignificant. Poets, musicians, artists taste Her universal nectar in the aesthetic pleasure they derive from high spiritual or intellectual activity. Devoted scientists, seekers after God, spiritual, intellectual, sensitive people everywhere perceive Her love in things, thus embracing knowledge, beauty, truth or God. All those who serve harmony, beauty, truth, consciousness by their outer and inner actions, words, voices, movements, feelings, are Her servants.

My soul name is Rhasoda May (**Rasah Yasoda Maya**), which is an acronym for my mission. Yasoda Maya was Krishna's foster mother, and rasah is the transcendental taste, smell, and enjoyment of conscious play. So, the name means the conscious play of the foster mother of those who wish to realize Christ-consciousness, who manifests only to the true seekers.